alone but only if they do not have to leave the mainland, but can get the individual animals that occasionally wander on the main beach.

They also hunt penguins, take the eggs from the nests, kill young, inexperienced cormorants with a kirri or fish with a hook bought from the whites. In general, however, the Hottentots, that today life along the coast, have become so completely accustomed to European food in the service of the whites, that they no longer know how to acquire food in the ways their grandfathers did. Eighty years (6) ago they

6. Benjamin Morrell jun., A Narrative of Four Voyages etc., from the Year 1822 to 1831, New York, 1841.

still fished in Whalefish Bay with wooden spears four-and-a-half meters long, which were cut from a heavy hard wood, caught heavy fish, weighing seven to ten pounds, with them at a distance of 25 meters and pickled them with salt which they obtained from salt springs near the bay.

With bow and arrow they killed quantities of seabirds, especially in the nesting season, buried them in the sand to get rid of their fishy taste until they turned green, then cleaned out their insides, skinned them and left them lying twice twenty-four hours in the sun; the rotten meat, so prepared, is supposed to have kept for many months.

A favorite food of the Hottentots, mentioned by Morrell, was warm, raw intestines of freshly slaughtered cattle.

Dolphins, which come right up to the beach in Whalefish Bay, may have been captured. The customs which were formerly observed in the preparation of dolphins are still well remembered. They took off all their clothes and naked cut up the dolphin. Touching the animal with the body except with the mouth was considered harmful. During the work they avoided touching themselves with their hands and used a little piece of wood for scratching. The flesh of the animal was cooked in sea water, rinsed in cold sea water and squeezed out. Before they put on their clothes again, they cleaned their bodies of any bits of the animal that might be clinging to them.

Among the lesser sea animals, certain mussels and snails have always formed one of the chief foods of the coastal dwellers from the Cape of Good [186] Hope up to Cape Cross. Great heaps of patellate shells mixed with bits of pottery and the remains of ostrich eggshells lie half buried in the sand dunes near Port Nolloth. Concerning the mollusks used for food, turn to page 31.

was is plugged up sufficiently with a bunch of grass so that the ashes are not sucked in. The ordinary serpentine pipe, /ui!kǂôb, is used in the same way. One would take it for a cigar holder made from a European pattern, if the Hottentots smoked cigars. [Picture. a and b are bone tobacco pipes. c - e serpentine pipes of native design. f. a serpentine pipe of European design.] On the other hand the European cutty is obviously the model for the pipe form which they call !ha· bes.

3. One metal was treasured by the Hottentot before his contact with European culture, namely copper, which he probably got by barter from his Bantu neighbors to the north. With the disappearance of native jewelry and because it is easy to buy or steal all the needed metals from white people, copper has been mostly supplanted by iron and brass. The male [249] Hottentot cuts three kinds of jewelry either from iron, brass or copper, more rarely from lead depending on the material available.

Women and girls wear bracelets and armrings, !ganuti, right above the wrist, sometimes ten pieces in all. I saw men wearing only one, if any, on the right wrist. [Picture. Bracelets. 4/5 natural size]. A single design is made by scratching, notching and hammering. The patterns, always on the outside, resemble those of our prehistoric times and are the only interesting thing about these ornaments. Neither the material nor the instruments used in making them are original with the Hottentots, but are borrowed from the white man's workshops.

[250] In the simplest form, the arm decoration is a plain ring-shaped rounded, open, undecorated iron wire, shaped like a D in cross section or square-edged and slightly rounded on the outside. Such a smooth undecorated iron band is depicted in figure a.[1]

The brass bracelet b is square-edged with tapering ends and is decorated with hammered or cut cross-lines, which diverge from the middle of the band towards both sides. These lines are crossed by long irregular grooves, running near the edges and parallel to them. A copper bracelet (c) with rounded edges is primitively decorated with irregular thickset cuts across the band and grooves that run the length of it.

The square-edged brass band d has irregularly spaced notches along the edges and a clumsy unconnected line down the middle. These notches are cut so that they converge towards the middle line in better-grade work. Thus in the narrow iron band e, the notches are so deep

[1] [For pictures of bracelets discussed in the text, see Cat. 116, p. 62(B). —Analyst]

completely healed after several days, the needle is removed and replaced by an earring. There were many complaints about painful swelling of the ear lobes after being pierced. [Picture. Iron earrings. 9/10 natural size.]

Necklaces of rosin beads are one bit of jewelry which holds its own against all imported bright glass kinds, even though difficult to make and unassuming in appearance. [252] The yellow rosin of an Othonna species (called ≠gũ/s) is rubbed with the cold coals of the hearth fire. This mixture (a powder) is warmed with a burning piece of wood and kneaded with the other hand at the same time. The warm mass is rolled into sausages with the flat of the hand on a smooth surface. Little pieces are taken from these sausage rolls and formed into pills over the fire. The pills are put on slivers of wood (so that the wood goes through them) and after hardening, strung on sinew, often alternating regularly with bright stones or glass beads. The bead necklaces (called the same as the plant from which they are fashioned) are often combined to a thick bundle of chains, °//ga·/mi, which has good trading value among Hottentots. A chain which will wind ten times loosely around the neck and reach down to the breast has the value of a nanny goat. [Picture. Necklaces. Top and bottom: made of rosin. In the middle: made of ostrich eggshells.]

Imported glass beads are popular. The large-beaded necklaces are differentiated by the word !a/ms from the small-beaded ones °ga·rab. Ankle rings, °!go·ro!kxu·ib, consisting of thickset rows of little glass beads, are still occasionally worn under the skin shoes.

[253]

Capitulum III

The Hottentot's Mode of Living

Great Namaland, a typical dry area of South Africa, has such scanty growth in its limited area that it cannot provide the animal world with sufficient food and water. The characteristic animals of the South African grassy plains, at the same time its most valuable wildlife, the antelopes, must roam over extensive areas just to get a meager living. Like the predatory animals, the hunters follow these herds; wherever the native has exchanged this unsettled way of life, which one day leaves him in need, the next day with a surplus, for the regulated life of a herdsman, he finds himself forced more than ever to wander, the more numerous his cattle (/go·an) become. [Picture. South African ox wagon.]

648

Riebeeck realized that the opening of the natural resources of the country was only possible with the assistance of the natives and systematized the relations of the yellow and white races.

For understanding the time of the first close contact between the Dutch and the Hottentots the diary of van Riebeeck is a most valuable document because it describes not only the facts but also in the short daily phases of development which are precisely noted, he documents the motives and aims of the people involved. Here not only the historian but also a person who watches the meeting of two extremely different human races with psychological interest comes to account. We must be content here with merely a few hints. In the first stage a mutually friendly and obliging 437 manner reigned and peaceful trade was concluded on both sides. Copper and tobacco and also spirits were the best articles for barter. Three 648 pounds of hammered copper and one third of a pound of tobacco was the price of a cow, a pound of flat copper and some tobacco for a sheep, one quarter of a pound of copper wire and some tobacco for a lamb. Game, sometimes elephant teeth and young ostriches were traded cheaply.

In the second stage a decline in the desire for copper brought on a price increase on the part of the Hottentots. After they had enough copper, the Hottentots no longer wanted to sell their cattle, from which they lived. But freshly slaughtered meat was a necessity for satisfactory provisions for the travelers to India and since provisions were the only purpose of the white settlement in South Africa, ownership of cattle was just as much a question of life for the Dutch on the Cape as it was for [327] the Hottentots. And so the first discord appeared and with it the old distrust -- not without reason -- on both sides. The Hottentot could not resist the temptation to take possession of his sold cattle again and stole. What he sells from now on is of inferior quality. He gives the white men hope that the next ones will be better and in the end deceives them.

On the other hand the Dutchman, incensed by this behavior of the Hottentots, have their own crooked designs. He waits for the proper 648 moment to further his own interests brutally and conceals his plans till then. Just as peeviously in England using criminals as an avantgarde against the Hottentots was justified with the reason that it was "a very merciful deed for these criminals and a way to lead them to God since they were given time for penance and for praying for forgiveness of their sins etc.," in the same way the Dutch-Indian Trading Company received the following recommendation from the officers (July 26, 1649) concerning the erection of a fort on the Cape: not only was it good business but by converting heathen "many souls would be brought to God -- certainly the very best deed for the glorification of the Highest One and for the

2: Schapera E-4, 5 (no date) 1930
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Bushmen FX 10

and other odds and ends are also worn as finery or as charms. But formerly armlets of ivory and copper were found among the men, while the women wore iron and copper rings and armlets, as well as necklaces of ostrich eggshell beads, teeth, or shells. Frequently also they sewed strips of raw hide round their legs in the form of rings, which, when dry, rattled against each other and made a noise when they moved. Copper trinkets and rings were worn in the ears by people of both sexes, or were attached freely to the knots of their hair. All these have now given place to glass beads, glass or wire bangles, and similar objects obtained from European traders.

Washing in water was rarely met with, and was certainly by no means customary. The toilet was performed with moist cow-dung rubbed plentifully all over the body, allowed to dry slightly, and then rolled off in lumps with the palm of the hand. To give the skin suppleness it was also generally rubbed with fat, kept in small receptacles of horn covered with leather and often carried about on the person. The women especially would smear the whole body with it, the men at least the face, scalp, hands, and arms. Both men and women also freely used *buchu*; the men powdered mainly the neck and the armpits, the women the whole body. The powder was kept in small tortoise-shell boxes, made by closing with resin the openings at the back of the shell and at the sides, so that a vessel remained with only one opening, that for the head. In Kolb's time the women would on festive occasions paint red spots on the forehead, cheek, and chin; and even to-day among the Namas the girls on such occasions still paint various patterns on their faces with a mixture of fat and the powder ground from a soft red stone such as haematite. There was no special style of dressing the hair, although occasionally part of the scalp was shaved clean and the remaining knots decorated with all sorts of small trinkets.

Bodily Mutilations

Bushmen

Various forms of bodily mutilation are practised by the Bushmen. Perhaps the best known of these is the removal of a finger joint, as a rule that of one of the little fingers. The older writers on the Southern Bushmen frequently mention it as occurring in some men and women, as well as in children, but it is not universally found.[1] The

[1] E.g. Barrow, *Travels in S. Africa*, vol. i, 283; Ackermann, *Voyage of Exploration to ... Cape de Bonne Esperance*, 493; Bleek and Lloyd, *Bushman Folklore*, 329; G. Thompson, *Travels ... in S. Africa*, i, 92.

2: Schapera E-4, 5 (no date) 1930
FX13 Hottentot FX13
Nama
Cape Hottentots

325 177 326 439 Great Namaqua tribes obtained most of their copper from the Little Namaqua to the south, and the BeChwana to the east. And Wikar states that the Naman preferred not to work their own metal, but hired Herero smiths to come and work iron and copper into beads for them, paying them an ewe as a daily wage.[1] Certainly in the eighteenth century the Naman only worked metal in very small quantities, obtaining almost all their iron and copper implements and ornaments by barter from the OvaHerero and BeChwana. Among the Cape Hottentots also the production of these metals was so limited even in the seventeenth century that the Dutch from the first did an active trade with them in copper and iron goods. Since then the ease with which European metal wares, superior in every way to those of native production, could be obtained, has caused the old native craft of smelting ore to disappear completely. At the present time the raw material, in the form of iron, wire, copper, and more rarely tin, is all obtained from Europeans. It is then fashioned by the men into such ornaments as armbands, rings, and earrings, which are often decorated with incised rows of dots or lines of zigzag, chevron or fishbone pattern.[2]

Division of Labour

462 In these industrial occupations, as well as in the other economic activities, there appears to be no fixed division of labour, save as between the two sexes, and most of the work is for purely domestic purposes. The husband supervises the herding and pasturing of the cattle and the movements of the family from place to place, although where a number of families live together both activities may be regulated by the men in common. The men also hunt, here again either singly or more often in company. They do all the work in wood and metal, make their own powder-horns and pipes, etc. The women complete the huts, after the men have erected the framework, milk the cattle, seek edible roots and berries in the veld, prepare the food, go to water and firewood, and look after the huts. They also make the reed mats for the huts, were formerly the potters, grind *kaoka* and mineral powder, and so on. The preparation of skins, finally, is the work of both men and women; the former also make the skin bags, thongs, and lashes, while the latter cut and sew most of the clothing, karosses, and skins for the floor.

[1] Op. cit., 77.
[2] Schultze, op. cit., 248–51.

2: Schapera E-4, 5 (no date) 1930
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Nama

To what extent specialization enters into these various pursuits is difficult to say. Smithing, an occupation usually associated with specialized activity, does not appear to have been confined to recognized practitioners; at least, there is no record of special smiths among the Hottentots themselves. And there is no mention either of people devoting themselves exclusively to other forms of industry. Olpp indeed states that the Hottentots have little respect for industrial activity as a whole, and that an artisan in their eyes is little better than a slave (*khowoé*). The people are primarily herdsmen, and cattle is the main objective in their lives.[1]

Trade

At the same time it is certain that some persons are better craftsmen than others, and that they can dispose of their products by barter. We have already noted an instance of this in Wandres's Bondelswart friend, who accumulated a respectable herd of cattle in exchange for the milk pails he made. In other cases, as we have seen, weapons and milk pots may be bartered for cattle, and even beasts of one colour exchanged for those of another. There appears therefore to be a good deal of internal trade among the Naman, but we have little concrete information as to the nature and extent of this trade. Kolb noted it among the Cape Hottentots also. An impoverished man, he says, will make an extra set of weapons and exchange them with a wealthy cattle-owner for two or three head of cattle. Tobacco, dagga, beads, and similar objects obtained in the service of Europeans are also bartered for cattle, and as a last resort there is a certain root called *kanna*, used as a stimulant, which is always in demand and can readily be disposed of.[2] All this bartering, however, is merely incidental to the ordinary activities of the people. It appears almost certain that craftsmen devoting themselves exclusively to the continuous manufacture of special objects for barter do not exist among the Hottentots.

There was also a certain amount of trading between the Naman and the Bantu tribes to their north and east. In the eighteenth century the Naman living along the lower reaches of the Orange River are described as receiving annual trading visits from the BeChwana. The latter crossed the intervening desert tracts during the rainy season, bringing with them such things as tobacco, ivory spoons and armlets, copper beads, rings and bracelets, iron beads,

[1] *Anglo Paguana*, 27. [2] Op. cit., 119–20.

2: Schapera E-4, 5 (no date) 1930
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Nama

axes, adzes and barbed spears, and beautiful skin karosses, which they exchanged for cattle. The regular price for a good milch cow, for example, was eight spears, an axe, an adze, a bag of tobacco, and a bag of dagga, while for a bull or an ox the same objects, but only five spears, were given.[1] Similarly the Naman further north bartered cattle with the OvaHerero for iron beads and weapons, and with the Bergdama for copper rings and beads,[2] while in more recent times they exchanged blankets, knives, tobacco, coffee, etc., with the Namib Bushmen for ostrich feathers, ostrich eggs, horns, and skins.[3] Nowhere is any mention made, however, of regular traders among the Naman themselves.

From the time of their first contact with the Europeans trading relations between the two peoples were also developed. The ships calling at Table Bay were ever in need of fresh meat, and this they obtained from the Hottentots in the form of cattle and sheep, giving them in return chiefly copper, iron, and tobacco, but also alcohol and other objects. In the early years of the Dutch settlement, e.g. a cow could be obtained for 3 lb. of copper plate and some tobacco, a sheep for 1 lb. of copper plate and tobacco, and a lamb for ½ lb. of copper wire and tobacco. In time indiscriminate barter for copper, trinkets and tobacco had so impoverished the local groups of Hottentots that there was little cattle to be had, and as a supply of meat was absolutely necessary to the settlement, especially for the ships calling at the Bay, exploring parties were regularly sent inland to barter with the more distant tribes. In the long run, in spite of abortive cattle raids on European farmers, the herds of the Hottentots steadily decreased, and this, together with other factors, completely broke down the tribal organization of those groups which had not saved themselves by withdrawing into the interior. It was only by entering into the service of the whites that these detribalized Hottentots were able to secure a livelihood.[4]

The general effects of contact with the Europeans on the material culture of the Hottentots may rapidly be glanced at. First there was the substitution of European goods for native products. The white man brought with him new articles of various kinds, many of which appealed to the Hottentot. At first personal ornaments, such as

[1] Rees and Marais, op. cit., 17; Wikar, op. cit., 121.
[2] Wikar, op. cit., 97; Van Reenen, in Godée-Molsbergen, *Reizen in Zuid-Afrika* II, 147; Burrow, *Travels in S. Africa*, I, 396-7.
[3] Tromb, "Beschrijving der Namaqua," 166.
[4] Schapera, op. cit., 325 seqq.; Walton, *History of S. Africa*, 58, 60, 63 and *passim*; Hodgson, "The Hottentots in S. Africa," *passim*.

2: Schapera E-4, 5 (no date) 1930
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cause of turmoil and inter-tribal feuds."[1] Often the weaker tribes were reduced to great poverty and distress. New combinations would then be formed, and the victors of one year frequently became the vanquished of the next; but the bonds of cohesion were frail, and even a slight shock was usually sufficient to break up the alliance —an event repeatedly noted in the relations of the Hottentots with the early Dutch settlers.

The same capricious and unstable element runs through the history of the Nama tribes and their relations towards one another. "On the one hand," says Mrs. Hoernlé, "one finds a great deal of intermarriage taking place between those tribes which happen to be near one another, and a great deal of visiting between the members of families so connected is always going on. Yet, on the other hand, there has never been sufficient feeling of solidarity between the tribes, for the Nama, or for the Hottentots in general, to organize themselves against a common enemy even when the danger was exceedingly great. Always one tribe has been played off against the others by all other peoples with whom they have come in conflict. There are many instances in their history in which two tribes have made an agreement with one another for some common object, but such agreements have always come to naught. There is even an interesting document, signed by most of the Nama and Orlam chiefs, agreeing to sink all differences and unite against the common enemy, the Herero, but the agreement was never actually put into practice."[2] Even the bonds holding the clans together to form a tribe were never very strong, still less was there any possibility for the tribes to be welded together to form a nation.

Treatment of Strangers

Visitors as a rule can pass freely from one tribe to another. Such visits were common amongst the Hottentots themselves, even in the early days, especially between families connected by marriage. There is no mention of any distinctive ceremonial reception accorded to these native visitors, apart from the special rite, recorded by Mrs. Hoernlé, which serves to protect the stranger from the hostile ghosts of the place. Organized trading visits from one Hottentot tribe to another do not appear to have occurred to any extent, if at all. But, as we have seen, both Bantu peoples and Bergdama would come

[1] Op. cit., 241.
[2] Op. cit., 24. The document referred to, drawn up in 1838, is translated in the *Report on the Administration of S.W. Africa*, 1922.

2: Schapera E-4, 5 (no date) 1930
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439 609 to trade with the Naman, while from the beginnings of the European settlement white traders have moved freely among the Hottentots. No objection seems to have been raised as a rule to strangers coming in this way into the lands of the tribe. Only when misunderstandings arose or quarrels were provoked through high-handed treatment [721] would trouble ensue. This happened in 1497, and Vasco da Gama, the first European to meet with the Hottentots, came into conflict with them in St. Helena Bay, and again in 1510, when Francisco d'Almeida, late viceroy of Portuguese India, was killed with sixty-four of his men in a skirmish with the Hottentots of Table Bay. But on the whole the earliest travellers who, prompted by motives of trade or by curiosity, pushed on to previously unknown tribes, speak of a friendly and even cordial reception.

609 574 485 In one instance at least there is a record of special usages governing the reception of strangers in more recent times. The missionary Hugo Hahn, who in 1844 visited Onsib, chief of the *Gei ǁKhauan*, writes as follows: "I was received very cordially, and was also given a sheep for slaughter. There has existed in this tribe for some years a sort of police who see to it that every convenience is afforded to strangers—Nama, Bastards, or Europeans. When the traveller descends and outspans, special functionaries take his horse or his oxen, remove the saddle, give the animals water, lead them to pasture and at night bring them into safety from the lions. They take care that he receives enough milk, often also meat, as well as water and wood, and that he is not troubled by the children or other people. He is given a special mat hut, roomy and clean, in which he can rest. If he is alone, one of the men must sleep with him, who keeps the fire going or performs any other necessary services. For me a special sleeping place was prepared, as they know our aversion to lice. When the traveller wishes to depart, he informs one of the attendants, who tells the chief, and at the time indicated his ox or his horse is ready for him, even if it is in the middle of the night. No one thinks of demanding or giving payment. Probably," he goes on to say, "this is a renewal of some good old custom, as I do not know of its like in any of the other tribes."[1]

609 574 Theophilus Hahn also speaks very highly of the great hospitality to strangers, but adds that if the guest does not ingratiate himself sufficiently, it may well happen that, once they have passed the

[1] *Tagebuch*, entry under 18th September, 1844, published in Moritz, "Die ältesten Reiseberichte über D.S.W.A.," 1916, p. 191.

2: Schapera E-4, 5 (no date) 1930
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791 There is some mention also of prophets or seers, *gebo aogu*, among the Naman. These people, says Hahn,[1] "could tell to new-born children as well as to heroes their fate, and this important institution [887] was in the hands of the greatest and most respected old men of the clan." It is probable that the "old men good at prophesying" referred to by Mrs. Hoernlé in her description of the annual rain ceremony, are these *gebo aogu*, but this is not clearly indicated. Otherwise we have no information at all about the functions of these seers.

789 The wearing of various kinds of amulets, it may finally be noted, 751 is by no means uncommon. Graevenbroeck as far back as 1695 mentions that the Cape Hottentots often carried round their necks small pieces of wood about the thickness of a finger, which they believed would protect them at night from all danger when out in the open veld.[2] And Wikar noted[3] that among the Naman the magicians sold to the people all sorts of little pieces of wood to protect them against harm and disease, as well as against other dangers to men and cattle. These sticks were to be burned or rubbed on the body. He describes one type used in case of danger in war. The fortunate possessor scraped it on his foot and on his body, and then could run so fast that he could not be overtaken!

789 Even at the present time, as we have previously seen, herdsmen and warriors, as well as others, use similar pieces of wood, fangs, beads, pieces of scaly skin, etc., which are believed to ward off all dangers, maintain health or deliver the possessor from evil. As a rule such objects are worn at the breast on a thin leather strap; very often they may be tied on the painful part of the body, and are then simply called "medicine". When circumstances demand it, they prepare these amulets themselves, but, observes Vedder, they have so little [439] confidence in their own art that they would rather purchase them from the OvaMbo, OvaHerero, Bergdama, and especially the Bushmen.[4]

754 The respect for the magical powers of other peoples, indicated in the case both of the amulets and of divination, was also observed 648 by Wikar among the Naman towards the end of the eighteenth century. He says that they feared both the Bergdama and the BeChwana as powerful wizards. "I asked them if they had already had proof of the witchcraft of the BeChwana. They replied that in earlier times their forefathers had stolen cattle from the BeChwana, but while on the way home had been bewitched, so that they became mad, and

[1] Op. cit., 24. [2] Op. cit., 367.
[3] Op. cit., 123. [4] Op. cit., 134.

Baskets
are made from suitably flexible roots and twigs. To-day [285]
they still accomplish great feats in the preparation of skins of 281
animals for domestic purposes. Hides are dressed according to a method inherited from their ancestors, the pieces of skin being put together in dainty and many-coloured patterns, which are sewn together with sinews of the animals.

In this way some form of home-industry has been developed in many a family, and as these skins are bought by Europeans [439] they contribute towards its maintenance.

From their early youth the daughters help their mothers 593
in domestic duties, and without any special training, adapt 868
themselves to all sorts of labour, implicit in the management of a Nama household.

4. The main task is to attend to the cattle farming. As 231
nomads in earlier times they lived chiefly on the milk and meat of their cattle and there were rich people among them too; for old documents tell of a certain cattle-owner who [556] possessed as many as 4,000 cattle and 3,000 sheep. Even up to the present day each family tries to rear some goats, sheep and, if possible, some cows too. All do not succeed, of course, in becoming well-to-do, whereas others own large herds. The Nama is not so keen on rearing cattle as on rearing sheep and goats. There is a simple reason for this. 231
A Herero of the old type is satisfied with curds and whey and 262
only enjoys meat if he has had luck while hunting or when an animal belonging to his herd has met with an accident on the pastures; but the Nama is not so simple in his needs; he wants to eat meat. As in a hot country, like South West, meat putrefies very soon, it is more effective for a family to slaughter a sheep or a goat so as to provide just enough meat for a day's need. White settlers also keep a flock of goats in order to satisfy their daily desire for meat, for cattle are not only too valuable but yield too much meat at a time.

In spite of this they always had rather small herds of 231
cattle in earlier days, principally in order to have riding 492
oxen and pack-oxen, as without these a nomadic life would have been almost out of the question because not only the men but the women rode on oxen during their long migrations; besides the poles and matting for the construction of their huts as well as their furniture had to be conveyed by means of pack-oxen. The Nama also possessed horses and used them for riding purposes. Fairly early and in their old wars and pillaging expeditions horses played a great part. The dog, however useful as watching over the house and assistant in the hunt, is never cared for properly.

5. The Nama has always considered himself to be a master 461
and he has always deemed labour beneath his dignity. His 357
weak limbs and delicate physique disqualify him for hard work so that wherever possible they employ herdsmen and domestic servants, and Bushmen, Bergdama and even Herero

5: Vedder M-5 (ca. 1910) 1928
FX13 Hottentot FX13
NAMA

769 has to exert himself to ward off approaching death by means of
787 circumstantial ceremonies. Having performed these cere-
761 monies secretly, only after a year may he relate this dream, as
[682] by then the time for its realisation will have expired, failing which he will be regarded as a murderer should the person die within that year and be treated accordingly. When the sheep get lost in the pastures, they know how to find them by lighting a certain root at the gate of the kraal, the flames showing the direction in which the sheep should be sought.

761 He, who heedlessly stands in the shade of a bush called " the
782 little heart-tree " is endangered by death until he has atoned for his disrespectful behaviour by burying a piece of cloth from his own dress, at the root of the tree.

791 4. It is clear that in these circumstances wizards and sooth-sayers would enjoy great personal attention, find favour and acquire riches especially in hard times; and up to the present time all sorts of wizards, who pretend to be able to ward off death and to cure animals by means of mysterious remedies, are still active among the Nama; they very seldom avail themselves of effective medicinal roots and shrubs for they have a very scanty knowledge of the medicinal plants of Namaland. The more mysterious is the hocus-pocus in which he wraps his unintelligible doings, the greater the wizard and the more firmly do they expect the wonderful effects! There is a definite way of practising witchcraft to reveal that which is still hidden in the dim future or is wrapt in the veil of the past; but it seldom happens that one comes on the track of old, original customs. What has been heard or seen among the Bushmen, Ovambo and also among the Malays and Mahomedans of the Cape Colony, is being practised and has its believers.

751 The wearing of various kinds of talismans is by no means uncommon, but one very seldom gets the impression that they are in any way connected with ancient beliefs or superstitions.

Fangs, beads, pieces of scaly skin, roots, fruits, etc., are regarded by them as serving to ward off diseases, to maintain health or to deliver them from evil. As a rule these things are worn at the breast on a thin leather strap; very often they are tied on painful parts of the body and are then simply called " Medicine."

751 When circumstances demand it they prepare these amu-
439 lets themselves, but they have so little confidence in their own art that they would rather purchase them from the Ovambo, Herero, Bergdama and especially from the Bushmen.

VII. Manners and Customs.

584 1. A matrimonial engagement may take place in two ways. The parents of the young man either look for a suitable girl, get her parents' consent, have long and by no means enjoyable negotiations with relatives, decide upon the date for the

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In the same year thirteen volunteers were again sent out for the same purpose.[44]) They set out on the 14th November, and on the 13th February in the following year twelve of them returned, for one was unfortunately mutilated and killed by an elephant. They reported that they had been over a hundred miles inland, without being able to find any Namaquas; but that, near where the Namaquas had camped the previous year, they had come across a settlement of the Hottentots named Great Karichuriquas, who told them that the Namaquas had trekked very far inland, and that there was no chance this year of reaching them. Both this and the previous expedition for gold thus turned out to be fruitless.

The Namaquas, according to the discoveries of our countrymen,[45]) are people of big stature, not far from gigantic; strong in numbers, and with many children. They own many goats, of the same appearance as here in Holland, as well as sheep, which they barter from the Brygoudys, who have them in thousands.[46]) There also many large gourds are found growing wild, in which they store their milk.

The women are beautifully formed and with well-proportioned limbs. They all go with dressed animal skins fastened round the body, although not so greasy as at the Cape. These skins are decorated with many Cambayan glass beads, bartered for cattle from the Portuguese far inland in the districts of Monomotapa, Kortada, Bellugarins, etc.[47]) The men bind a plate, very artistically made of

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great deal whisperingly before they gave it" (D., March 11, 1661). Van Meerhoff simply says: "Towards evening the king's son brought us another sheep and a young goat, which we were obliged to accept." It is evident from van Riebeeck's statement that none of the Cape Hottentots at this time possessed goats. The Naman obtained their goats (not their sheep, as stated by Dapper) through barter with the BaThlaping, a Chwana (Bantu) tribe, whom they called Birina (Biriqua, Briqua, Bryckje, etc.), i.e. goat people (from biri-, goat).

47) In the "Instructions" drawn up for the party which left for "Monomotapa" on Nov. 11, 1660, under Jan Danckerts occur the names: "Cortado, on the river Infante, situated about 40 Dutch miles from the sea shore, and about 110 in a north-easterly direction overland from this . . . thence, further N by E, about 40 miles further, is situated, besides other places on either side, a town named Belugaris, on the river St. Lucia" (D., *ut cit.*). The idea that the Namaqua traded with the Portuguese was suggested to van Riebeeck by a message from the chief of the Great Charichuriqua sent through Meerhoff (D., April 23, 1661); there is no concrete evidence to support it. *Cambay*, the chief town of the State of Cambay, province of Gujárat, Bombay Presidency, was in the 17th century a noted centre for the manufacture of agate cups, beads, etc.

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ever been at the Fort. They came there with the chief of the Chainouquas to barter some cattle and sheep, and then immediately went back home with him.

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The Heusaquas are rich in cattle. Moreover they alone (for none of the other Hottentots in this country plant or sow the ground) also support themselves by planting a certain powerful root which they name *dacha*[53]). This they eat to become drunk, although they also sometimes mix it with water for drinking. Whenever the eating or drinking of this root affects their brains and makes them giddy, they behave like crazy and senseless people, performing all sorts of strange gestures and wonderful grimaces. In the midst of this hullaballoo the women come and strew over their heads a finely-stamped and ground herb named *boggoa*[54]). This herb, which is yellow and has a powerful odour, grows in great abundance in clusters on the rocks of the mountains. It is gathered by the men and prepared by the women.

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Close to the Heusaquas are the Hankumquas[53]), rich in people and cattle. They have however never been to our countrymen at the Fort.

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The Heusaquas are especially clever in handling young and old lions, which they know how to catch in snares and tame, like dogs, with a collar round the neck. They even set out for war with lions which they have long had and completely tamed, and in this way are able to set the enemy to flight without encountering any resistance. This may seem strange to many readers, but is nevertheless actually the practice amongst them[55]).

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was known of them in 1662 is summarised by van Riebeeck as follows: "These Hancumquas, as we have always been able to understand, must be the greatest and most powerful of all the dirty Hottentoo tribes, living like all the others in huts of matting, but of a much larger size. They live permanently on the same spots, where they plant dacha. The chief of the tribe seems to be the paramount chief over all the Choequees or Kings" (*Letters desp.*, iii, 242). Later explorers did not succeed in discovering the Hancumqua, unless, says Maingard, we are prepared to identify them with the Inqua, ruled over by Hykon, "who might, by inaccurate reporters, have been quite conceivably given the name of Hykonqua, or the men of Hykon" (*op. cit.*, 492). (On the Inqua, cf. Schryver's Journal, ed. by E. E. Mossop. V.R.S. 12.)

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[54]) Another exaggeration. The official records speak merely of "a certain nation, of whom the Emissary from the Heusaquas said that they keep the lions so tame and use them as we do dogs" (Letters desp., iii, 242). This emissary, when questioned by van Riebeeck, "told us many wonderful things which he would make us believe, but time will be our best teacher". Nothing is said about the use of lions in war. (D., Feb. 11-12, 1661.)

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hanging round his body. So, too, almost all the chiefs and kings, and the daughters of the kings, go about wearing very greasy sheepskins, like the King of the Kochoquas, among others, his subordinate king, the third lord of his kingdom, and his daughter Namis.

They adorn both ears with big bunches of coral beads, their principal ornament and wealth, which they barter from our countrymen with cattle. Some of these bunches contain nine, ten or eleven strings, each string weighing about a quarter of a pound. Wealthy Hottentots, in particular, adorn their necks with chains of red and yellow copper beads, which they make themselves. They also wear an ivory bracelet round the arm, and on the wrists hang rings of copper (their principal ornament and display) or of a metal between gold and silver.[44]) They carry so many of these rings that their arms ache and at times begin to fester, but still they do not remove them. Another decoration worn round the neck, both by day and at night when they are asleep, is the guts of certain animals, with fat and all, fresh or stinking, twisted two or three times about each other. Both men and women also have their legs hung full of rings of dry gut, partly as protection against the sharp jabs of thorns, but partly also to produce a rattling sound when they amuse themselves by dancing. The men carry tobacco, pipes and other trinkets in the rings of gut round their necks, instead of in a bag.

Some also hang certain roots round the neck, which they fetch far inland from river soil. On a journey, when they camp at places dangerous because of lions, leopards or hyenas, they sit round the fire (kindled wherever they rest for the night, in order to keep off the wild beasts), and chew these roots to small pieces and fragments. These they then blow and spit out around them, firmly believing that no animal can withstand the smell and taste of the roots (which actually are odourless and tasteless), nor be able to come up to them, so that they can lie there peacefully all night through.[45])

When going about, they usually have in the one hand an ostrich feather, or a stick with the tail of a wild cat

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[44]) Hondius, from whom this sentence seems to have been lifted, merely says: Zy hebben ook Arm-ringen van een stoffe tusschen Goud en Koper gelykt ("they also have arm-rings of a material which looks like something between gold and copper"). In all probability the reference is to raw native copper.

[45]) The use of amulets by the Hottentots was by no means uncommon, and protective rites such as that described by Dapper have persisted down to the present day (cf. Schapera, *op. cit.*, 294).

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raw, and seldom cooked, with entrails and guts as well, first however, pressing out the excrement backwards or squeezing it out with the teeth.

When they find no dead animals, they look along the shore for dead fish, and for limpets, periwinkles and oysters. They also delight in the flesh of sea-dogs or seals, which they kill at night with sticks when these beasts come by thousands to the beach and bleat like calves. The meat they consume raw, or roasted in the fire half done and unwashed. They are likewise no strangers to the blubber of whales and other sea monsters which are now and then washed up on shore. It has happened that they scooped out by handfuls, and gulped down like that, the sun-dried blubber of a whale stranded in the Salt River, also cutting out pieces which they buried under the sand to eat later[72]). At times they tear pieces with their teeth out of their hard sheepskin or sealskin cloaks, and eat these only slightly roasted on coals. The Beschrangers, or Hottentots living along the shore at the Cape, come to the ships of the Dutch, and betake themselves at once to the kitchen, where, if they can, they remove whole handfuls of the fat floating on top of the meat kettle, and toss it into their mouths without bread. They are very fond of our bread, for which they willingly exchange cattle. The Saldanhars or Kochoquas and other neighbouring Hottentots live in the dry summer time on their cattle, but in the winter on certain roots growing in the ground during the rainy season. The honey which collects on the bushes they eat with wax and all. Their sick people they usually feed on cabbage, mallow and mustard leaves, cooked with a little stamped blubber.

They drink water or the milk of their cattle, but also hanker very greedily after brandy and Spanish wine, as well as tobacco; although they become sated and drunk from only a little, when they create a tremendous tumult of shouting and babbling.

Industry.

They trouble themselves with hardly any handicrafts or industries, other than preparing rushes from which to make mats for covering their huts, and herding their cattle and sheep. By watching our countrymen, however, they have learned to forge for themselves the points of their darts and assegais from bits of old iron, which they find thrown away by us here and there.[73]) They use nothing more than one stone as an anvil, and another as a hammer, and make the iron malleable with charcoal.

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[72]) The incident is referred to in van Riebeeck's Dagverhaal, March 1-6, 1654.

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SUBSISTENCE.

The Goringhaikonas or Watermen close to the Cape do not have cattle like the rest, and accordingly live by catching fish, which through poverty they trade to our countrymen for bread and tobacco. Most of the others do not know how to fish, nor have they any vessels to use on the sea. Similarly all their journeys by land take place on foot when they wish to change their camp or visit their friends. Instead of horses they have big oxen, on which they transport their shelters and goods from one place to another. They lead and guide the oxen by means of a small stick passed through the nose like a bridle.[74]

The Kochoquas or Saldanhars all maintain themselves by animal husbandry. They have over a hundred thousand horned cattle, all fine beasts, and about as many sheep again, which instead of wool have longish coloured hair. The Little and Great Karichuriquas and Hosaas, like their neighbours the Kochoquas, live on an abundance of fine cattle. This is their one hope and trust, for all these people have nothing else than their cattle on which to live in the dry summer time; but in the winter, which as already mentioned is also the rainy season, certain little roots, their usual food, grow in the ground. None of all the Hottentots cultivate the soil, save only the Heusaquas, who support themselves by planting the root *dacha*.[1]

Many of the Hottentots, especially the Goringhaiquas or Capemen, hunt as a means of livelihood. Hunting among them is conducted as follows: whenever at night they hear any wild animal, be it elephant, eland, rhinoceros, leopard, buck or horse, then all the able-bodied men rush out, shouting or clamouring loudly, so that the animal retreats out of fear. But if any beast of prey appears in the daytime, then all who can bear arms, even as many as two or three hundred, each armed with a couple of assegais, rush out shouting and screaming violently, and proceed to surround the animal. They keep this up until it attempts to flee back out of the undergrowth, when everyone must

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you should, upon one pretence or another, decline supplying it." (Moodie, *Record*, 291.)

74) Even within quite recent times young oxen were trained by the Hottentots to carry burdens or to be ridden. The pack-oxen were used for carrying the mats and poles of the huts, together with a few household utensils, bound on securely with riems. The riding-oxen were generally guided by a bridle of raw hide, attached to a piece of wood or leather passed through the cartilage of the nose and serving as a bit (Schapera, op. cit., 291).

1) [The author is mistaken; see note 53, p. 40, col. 116. — Ed.]

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"give Hottentot a crust of bread". In their language, also, *kahou* means "sit down"; *bou*, an ox; *ba*, a sheep; and *kori*, iron. All or most of the Hottentots living close to the Fort, like the Gorachouquas, Goringhaiquas and Goringhaikonas, now also speak Dutch, owing to their daily intercourse with our countrymen, just as some who have been with the English in Bantam can stammer out some broken English. 192 191

TRADE.

They have no great inclination towards trade, nor do they have any traffic with other foreign peoples. Linen, wool, mirrors and bells were formerly not valued by them, but iron was, while those at Table Bay preferred copper, their principal ornament. Our countrymen who journeyed to India in 1595 under the leadership of Jan Jansz. Molenaer bartered from these people a fine ox for a bad bill-hook; two oxen and three sheep for an iron staff weighing 70 lbs., broken into five pieces; three oxen and five sheep for a crooked knife, an axe, a shovel, a short iron bolt, and some pieces of iron; and one sheep for a knife[82]). But today, grown wiser through intercourse with us, and led to this also by the abundance of such articles, they value their livestock far more highly; so that the old simplicity is no longer found amongst them. The favourite and most desired articles for which they are now willing to exchange their cattle are tobacco, brandy, beadwork and copper. The latter they particularly want, and the more yellow it is the more desirable. One can still obtain two cows for four pieces of copper, each as big as the palm of the hand; but nowadays there must also be added a little gift, generally a piece of tobacco. 435 439

The principal wealth of the Kafirs or Hottentots lies in their cattle, and in the beadwork which they barter from our people with cattle. The Kochoquas or Saldanhars are said to have more than a thousand head of cattle and as many sheep again[82a]), all with coloured hair instead of wool. 231 556 [439]

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[82]) See *De eerste Schipvaart der Nederlanders naar Oost-Indië onder Cornelis de Houtman 1595-1597. I. D'eerste Boeck van Willem Lodewyckxz*, p. 8. (Werken uitgegeven door de Linschoten-Vereeniging, VII. 's Gravenhage, 1915.) Dapper's list of articles is copied verbatim from this source.

[82a]) *Sic.* Elsewhere Dapper gives the figures as 100,000 cattle and 200,000 sheep (see above, p. 23).

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CHAP. VII.

The Seasons of the Year.

Here the winter is not very rough nor severe; there are not many hailstorms; nor are the rivers frozen; the hoar-frost brings the greatest cold. For here the year is not divided into four seasons, but, as in your India, into two. Rain makes the winter, drought the summer; both are buffeted by furious winds. But when at home the heat of the dog-star prevails, then here is the chill of rainy Orion; for when at home the Sun is approaching the equator, here, moving in the opposite direction, it recedes from it. Then if you choose any spot in Holland, Amsterdam for example, the Cape of Good Hope is 17 degrees and 51 minutes before it in respect of latitude, and 11 degrees and 30 minutes behind it, if you consider the longitude. For in the month of October, which is the beginning of summer here, when the leaves are being stripped from the trees at home, growing things here are just beginning to shoot.

CHAP. VIII.

The Hottentots who inhabit this realm.

The people who bear this name are divided into various tribes:—

1. The chief tribe is that of the *Essequaes*.*) This tribe is first both in numbers, in stature (you would think them almost giants), and in physical strength. None of their own race ever attacks them with impunity. Suppose the Namaquas or some other tribe have stolen two or three head of cattle, forthwith they descend on them in war. They are pretty well known by our countrymen, though inhabiting tracts of land at a distance of 150 miles, or a little more. They are frightened at the unfamiliar spectacle of our arms; in other respects they agree in their habits with those who are regularly settled at the Cape of Good Hope. Once a year, on the Governor's orders, a merchandise of tobacco, arrack, and copper necklaces, is sent to them to be profitably exchanged for cattle. The natives are agape for these articles owing to the long interval of waiting.

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*) The Hessequas (see above, p. 39) were at this time one of the most important markets for the purchase of cattle to supply the needs of passing ships, and, as Ten Rhyne says, expeditions were frequently sent to barter with them. He describes this trade more fully below, see p. 135.

9: Ten Rhyne D-5 (1673) 1933
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They commonly wear ornaments on their head, or else, as we do with poodles, they shave their hair into full moons, crescent moons, or stars. On their foreheads they wear corals, serrated shells, bronze coins, and knotted hairs of cows and other animals, etc. Almost all, except the very poor, wear necklaces of coral, glass, or bronze beads. These they acquire from the Noble Company in exchange for prime cattle. On their elbows as a rule they wear ivory bracelets, on their wrists copper ones.

CHAP. XII.

Buildings.

Apart from their huts they have no houses, nor shelter, nor dwelling-place, for they are always engaged in pasturing their herds and flocks, and are accustomed to wander through uncultivated wildernesses. Their little cabins have but one opening, and their roof and gable and walls consist of the leaves and stalks of the African gladiolus, the bulbs of which they eat instead of bread (our countrymen call it Hottentot's bread). They are so closely built that they protect the dwellers from rain and other inclemencies of the weather. Poles, gutters, and shingles are made from small branches of trees. The porch is arched and winding. Each husband digs out a hollow on the floor, in which, as on a bed, he spreads a sheep-skin; he then wraps himself up in another sheep-skin so cosily that neither head, nor foot, nor hand can be seen, assuming the posture naturally taken by the child in the womb. The wife sleeps higher up on the edge of the man's hollow bed. This little cabin holds fifteen, sometimes more, lodgers. They place the huts on hill or plain, or among trees on the banks of rivers, and lay them out in a circle at a distance of five or six paces from one another. In this way they protect the cattle, which are enclosed within these bounds, from the attack rather of wild beasts than of an enemy. But when the chiefs give the signal to move to a new place, they warn their subjects by kindling huge fires. Then the women alone collect all the stock, and all the gear which at other times is cast into leathern bags and carried on their own shoulders, and place them together with the hut on pack-oxen, while the men drive away the forces of the enemy.

9: Ten Rhyne D-5 (1673) 1933
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Their officers they call, after our fashion, Captains.[33] They differ from the rest, so far as dress is concerned, only in the splendour of their kaross. In arms the difference is very slight. The native equivalent of a sword is a club, and the common soldiers carry one with knots at the top, the officers one without. But the difference in authority and in the numerous body-guard is great: the captains always have five, six, or more of the older men to attend on them.[34] In this way they resemble the ancient Romans, who entrusted counsel to age, arms to youth.

The Most Noble Society has now but one enemy, Honnema and his people.[35] From him, shortly before my arrival, our men, at the Governor's instance, took a booty of more than 1,000 oxen and cows, not to mention sheep.[36] By this they were greatly emboldened to face the probability of being soon again despatched against these people. The two auxiliary officers, Captain Claes and Captain Cuyper, collected forces to this end, wherewith to reinforce our men. In war the Hottentots use the following procedure: Women serve as ambassadors; if they are captured, they are restored without ransom.[37]

CHAP. XVII.

Mode of Buying and Selling.

Since all their riches consist in cattle we carry on no trade with these natives except in cattle. This is done in the following way:[38] Our Governor sends to them one or more experienced traders, accompanied by a few soldiers, with a supply of tobacco, that is, Virginian (called by them *boubaes tabak*), in very small quantity, for they never ask

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[33] This term was introduced by the Dutch, who called the headman of every large Hottentot kraal "kapitein" (a practice later adopted by the Hottentots themselves), and on entering into alliance with him gave him a copper-headed cane, which henceforth was regarded as a distinguishing badge of authority.

[34] These men would be the council of elders who assisted the chief in governing the affairs of the tribe.

[35] See above, p. 111.

[36] This refers to the punitive expedition sent against Gonnema in July, 1673, which returned with a booty officially estimated at 800 cattle and 900 sheep. (D., July 25, 1673.)

[37] In April 1677, the overseer of the Dutch outpost at Hottentots Holland reported that "several of the women of the hostile Gonnema tribe had come to the kraal of Captain Claas, to treat for peace" (Moodie, *Record*, 349), which would seem to confirm Ten Rhyne's statement.

[38] Ten Rhyne's account of the cattle-trade is supported in the main by the contemporary records, although it contains some details not found in the official documents.

9: Ten Rhyne D-5 (1673) 1933
FX13 Hottentot FX13
Cape Hottentot

for this except as a gift, and black and cheaper stuff, which they think better; also of glass and bronze beads; and, in addition, a few jars of brandy, for most of the natives are great drinkers. For these goods they get in exchange oxen, cows, and sheep, sometimes panther skins, etc. At first the traders display a big portion of tobacco, generally about two spans long, for the ox or sheep that is to be exchanged, always adding a little bit (this they call *kortom*), otherwise the natives do not think themselves bound to keep the contract. The natives also often demand a tot of brandy. Then the portion of tobacco must be gradually reduced to at most one quarter.

On their first arrival, especially to the powerful Essequas —the Governor sends his men to them only once a year, so that by means of the long delay they may be the more eager for their tobacco, etc., and on these occasions they come a long distance to meet our traders, bringing with them a prime wether (they call it *etom schaep*) — a portion of the tobacco must be given as a present, for which their return is the gift of the wether. On an occasion like this as many as 100 or 200 oxen, in addition to sheep, may be acquired by our men. But care must be taken not to let them see the supply of merchandise; otherwise our men would be in instant peril of death. They were taught this lesson by the brother of the King of the Essequas, who, if the old king himself had not prevented it, would have killed them all for the sake of plunder.[39]) A son of the old king is at present on the throne, and rivals his father in his love for us. None of them will ever exchange a white ox or cow, which they look upon as an invaluable leader of the herd.[40]) This observance they perhaps adopted from the Egyptians, who worshipped Isis in the likeness of a white cow, and who inhabit the same quarter of the globe as they do. Their first prayer is that the Great Chief (for they pray to God) should send them a white ox.

The usual halts which these disciples of Mercury make on their journeys from the Fort are: (1) de Ruyterwacht, beyond which none of our people owns a farm; (2) de Kuylen, hence to the first river in Hottentots Holland, which is the limit of the control of the Noble Company; (3) across the lofty mountain in the same; (4) to Kaffenhuis

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[39]) I have been unable to find any official account of this incident.

[40]) No other contemporary writer, as far as I am aware, mentions this special reverence for white cattle, nor is it found confirmed in the works of later authorities.

10: Grevenbroek F-5 (ca. 1694) 1933
FX13 Hottentot FX13
Cape Hottentot
South Nguni FX17

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they half-roast it on coals, divide it into morsels, and swallow them as a foretaste, whet, or dainty appetiser for the banquet they have won by their hunting. The rest, though tainted, they consume at home, nor do they fear by the eating of this unwholesome flesh to plant any disease in their bodies, judging like the Italians that when the animal dies the poison dies with it.[13]) Whether such an animal ever found a purchaser among our countrymen in one made reckless by some unforeseen predicament, it is not easy to say. But this I know for sure that they attempt dealings with a thronged and eager purveyor of lobsters, rays, crabs, crayfish, and all sorts of other fish he has taken, and roots he has dug up. He often cheats them or is in his turn cheated, and seeking to put his tooth in the tender flesh he champs upon bone. Greek meets Greek.

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It is the part of the men to prepare the winter's supply of food, to wit, wild almonds with silky shells of a saffron hue, roots of the larger arum, good for food, and various bulbs. The natives on our side of the mountain, in their spare time, and as a hobby, expose these nuts and roots and bulbs to the sun, and roast them with a little fire, and when they have thus become fit to stand the passage of time they bestow them in ditches and caves, as if in a storehouse, to serve as dainties. The more distant natives dig storerooms in the earth in which they skilfully preserve corn for many years. To keep these granaries dry they fill the bottom with straw to the depth of a span, cover the sides pretty closely with the same, and then fill them with the grain and other provisions. The mouth of the chamber is stuffed with straw and brush, and finally, as a fourth and last layer, they cover the hollow with sods to the level of the ground. The corn is then left safe from all corruption and for a long time. Their only anxiety is, when they have opened the trench again, to devour all their store as quickly as possible lest some disaster should befall it on being exposed to the air and light.[14])

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(Godde-Molsbergen, *op. cit.*, 66). The further details recorded by G. must therefore have been obtained orally from members of the crew. It is still the custom of the people to store their corn in such pits, which are generally dug in the cattle kraals.

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11: Maingard Q-5 (1931-1932) 1932
FX13 Hottentot FX13
Korana

The well-watered and fertile grasslands of this part of the highveld provided a suitable range of pasture-grounds to the numerous cattle of the tribe which, at that time, "contained 700 or 800 Korana," a very large population to be assembled at one spot, with its large retinue of Bushman hangers-on. Their wealth in cattle gave rise to a regular trade between them and the neighbouring Bantu tribes—the Bechuana and the Legheyas—in which skins and presumably cattle were bartered for corn, tobacco, and no doubt those household utensils and articles of ornament which had been the staple of exchange in the earlier days of their ancestors on the Orange River.

In their periodical "treks,"[4] the Links do not seem to have gone back to their first home on the Harts River, as is attested by the traditions collected at Bloemhof,[5] but they seem to have wandered for years after along the banks of the Vaal River. For it is unquestionably this selfsame tribe that the Wesleyan missionaries, Broadbent and Hodgson, encountered on their way to the Barolong chief Sifonello in the Maquassie Mountains in 1823.

After a long journey of fifteen days from Campbell, covering between 240 to 300 miles with the slow and laborious ox-wagon, long after passing the junction of the Hart and Vaal Rivers, on January 9th, 1823, the first Korana kraal, that of Chudeep, came into sight. There they were received with the usual Korana welcome, a "bamboes" full of milk, but the chief wanting to keep the missionaries among his tribe, detained his cattle. They, however, proceeded to the next kraal, under Chief Kheidebokae, where they noticed the novel scene of the dismantling of the little rush-mat huts of the kraal, in view of a rapid "trek." The whole countryside was in mortal dread of the massacring horde of Mantatees, and the news of their arrival had caused this hasty "packing up" of the dwellings on the backs of the oxen. The missionaries soon joined Sifonello and established their station at Maquassie.[6]

Retracing his steps from the Station on December 22nd, Hodgson visited again a series of kraals, those of *Chudeep* and *Bantee*, with its population of 200 or 300 people, and that of Chuboo, besides passing two or three smaller "villages."[7] This tour of inspection, which lasted five days, seems to have carried the conviction that the number of Koreas

[4] See Historical Texts.

[5] Broadbent, pp. 20-26. I had the pleasure in May 1932 of visiting the ruins of Maquassie station, through the kindness of Thos. S. Leask, Esqr. of Wolmaransstad.

[6] Broadbent, p. 89-91.

The most costly present lovers could lavish on each other was buχu, and these sweet aromatic herbs of a certain Diosma were also sprinkled on those cairns which still are objects of worship, and where they assembled to offer prayers to the deceased or to the Supreme Being Tsuiǁgoab. We know that in the earliest times a large trade was carried on (ǁamab, trade, ǁamaga, to trade, to exchange, to barter), not only with pottery, dishes, spears, and knives, but chiefly with Buχu. And the leaves of the *Diosma* growing on the Khamies Bergen, the Lange Zwarte Bergen (‡Nu-ǁkhara, a name still remembered by the old men of the ǂAmas tribe), and of the ǂKhomab Mountains in Great Namaqualand, and of ‡Nu-ǂhoas opposite Sandwich harbour, were known all over the Khoikhoi territory.

That the eyes of the ancient Khoikhoi were early directed towards the sky, we shall see from a myth in the following chapter. The stars too were an early object of contemplation to them, as is evident from the number of names for the stars. Certain it is that the ǂKhâsi (ǂKhunusi) or Pleiades, the Belt of Orion or ǂgoreχa the Zebras, *a* Orionis χoma, the Lion, *a* Tauri (Aldebaran) and, the husband, were known to all the Khoikhoi before the separation. There was a star-mythology, and things in the blue vault went on in the same way as here on earth.

The ancient Khoikhoi were a brave and warlike people, and it characterises their wars that women and children were spared. *War* was *tarob*, from *tare*, to *hate*, to *persecute*; thus war means the persecutor. Bravery was highly admired, and girls used to meet the victorious heroes (ǁgari-b, ǁgob, ǂ-aob) who returned to the kraals laden with booty, singing their praise. Such heroes had then to undergo a ceremony. The priest or ǁgaiseb cut certain marks on the chest of the brave man with a flint stone, and he received then on such an occasion a cognomen as Xama-ǁgamieb, Lion-killer, ǂOraitamab, The One who cannot die, Aogudǁib, Destroyer of heroes, &c. Names of places